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A RECORD OF THE DARKER RACES

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October, 1951

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THE CRISIS

20 WEST 40th STREET NEW YORK 18, N. Y.

■ **A portrait of the late Dr. Charles R. Drew, the great surgeon without whose work there might have been no blood bank**

Biography of a Surgeon

By C. Waldo Scott

THE Chief of Surgery was making usual ward rounds in the Freedmen's Hospital surgical wards with his residents. As they came to the bed of an elderly female patient, she looked up and registered surprise. Then, with an air of assurance, she said, pointing to the Chief, "I know you, you are the man who discovered the blood." The Chief was Dr. Charles R. Drew, whose extensive investigations in the preparation of blood and plasma for transfusions have made his name almost synonymous with these procedures.

Born in Washington, D. C., June 3, 1904, he was the eldest of five children born to Richard T. and Nora Burrell Drew. The father was a carpet-layer, and the mother was a Miner Normal School graduate, outstanding for her beauty and graciousness. The family was close knit, and following the death of the father in 1935, Dr. Drew functioned as the head of the family, his advice being sought on all matters of any importance.

Leadership and excellence in performance seemed to have been an integral part in the make-up of Charlie Drew. Learning to swim at age 8, he won a medal for swimming the following year. Though he never participated in further competitive swimming, he returned to Washington later as lifeguard in the Francis Swimming Pool, and the youngsters whom he trained startled Washington swimming circles with their prowess.

He attended the public schools of Washington, D. C., graduating from the Stevens elementary school in 1918,, and Dunbar high school in 1922. In the latter school, the James E. Walker Memorial Trophy for all-round athletic performance was awarded to him in both his third and fourth years. In his senior year he was a four-letter man, and was also elected captain of a company of the high school cadets. He entered Amherst college in 1922. During his freshman year he was a star on the

---

DR. WALDO SCOTT, *who received his B.S. and M.S. degrees from Howard, and his M.D. from the University of Michigan Medical School in* 1941, *was an instructor in general surgery at the Howard Medical School* 1947-48. *A diplomate of the American Board of Surgery, Dr. Scott engages in the private practice of surgery in Newport News, Virginia.*

DR. CHARLES DREW
1904-1950

football team and won a letter in track. In his junior year he was voted the Thomas W. Ashley Memorial trophy in recognition of his role as the most valuable player on the football team.

He made the all Little Three mythical elevens as halfback during his sophomore and junior years, and was named as honorable mention on the All-American team this latter year. At graduation he was awarded the Howard Hill Mossman trophy, given annually to the student who had contributed most to Amherst in athletics during his four years in college. He then accepted a post at Morgan college as director of athletics, where he remained for two years. The teams there suddenly emerged into the championship class, and marked the beginning of an era of Morgan domination in the C.I.A.A.

As a career in medicine was still his ultimate goal, he entered McGill medical school in 1928. It was the custom at that time for professional students to participate in inter-collegiate athletics should they elect to do so. He won the Canadian championships in the high and low hurdles, high jump and broad jump. During one meet, he earned 66 points, an all-time high scoring record. His prominence in sports made him much in demand during the remainder of his medical school years for jobs as referee, and this provided him a much needed source of income. He had the pleasant distinction of being elected to Alpha Omega Alpha, the medical honorary society, at the end of his junior year.

TOP HONORS

He told the story that after final examinations in his senior year he received a call from the office of the Dean that he was to take another examination. Shocked because he felt he had made a commendable showing on his examinations, he could not understand the need for what seemed to be a "make-up" exam. With somewhat frightening relief he discovered that indeed it was not a "make-up exam," but a comprehensive examination in competition for the Williams Prize, for which only the top five students were selected. He emerged from this particularly stiff competition with top honors. McGill awarded him the M.D. and C.M. degrees in 1933. He spent the next two years as intern and resi-

dent in medicine in the Montreal General Hospital.

Though he could easily have gone into other areas, he felt he would like to identify himself with Negro medical education. He, therefore, sought and received his first appointment to the faculty of the Howard University Medical School as instructor in pathology. The following year he was made an assistant in surgery on the faculty, while resident in surgery in the Freedmen's Hospital. The succeeding year he was advanced to the positions of both instructor in surgery and assistant surgeon in the hospital.

SPECIAL TRAINING

At this time the program of Dean Numa P. G. Adams of building a well-trained full-time medical faculty was under way. Dr. Drew was one of those selected for special training in clinical fields under General Education Board Fellowships, and was sent to the Columbia University Medical School for training in general surgery. There he came to work under the immediate direction of Dr. John Scudder in the department of surgery headed by Dr. Allen O. Whipple. Dr. Scudder's group was then engaged in studies on fluid balance, blood chemistries, and the use of blood for transfusions purposes. The special assignment given Dr. Drew was the study of blood preservation. He entered his work with vigorous enthusiasm, usually spending as much as eighteen hours a day in his work. As a result, he gained firsthand knowledge of about all that was known about blood to be used for indirect transfusion; that is, when collected at one time to be used later. His thesis summarizing this work was entitled "Banked Blood." It was a voluminous scientific masterpiece, and gave mute evidence of the many hours of toil which went into its preparation. For this work, Columbia University awarded him the Med. D. Sc. degree.

Following the return of Dr. Drew to the Howard medical faculty the international military scene became acute. The possible role of blood plasma in saving life in the war-torn areas of Europe was being considered, for the recent studies of Drs. Drew and Scudder had definitely proven its merit in overcoming shock. Dr. Scudder suggested to the president of the Blood Transfusion Association of New York the idea of shipping plasma to France and England. A committee consisting of Dr. E. H. L. Corwin, Dr. Scudder, and Dr. Drew was appointed to study this and make recommendations. Impetus was given this study by the receipt of the following cablegram by Dr. Drew from Dr. John Beattie (under whom Dr. Drew had studied anatomy at McGill, and who was now director of the Research Laboratories of the Royal College of Surgeons):

Could you secure five thousand ampoules dried plasma for transfusion work immediately and follow this by equal quantity in three to four weeks full stop contents should represent about one pint whole plasma—BEATTIE.

BEST QUALIFIED

This was a stunning request for there were not five thousand ampoules of dried plasma in the world. The "Blood for Britain Project" was then rapidly organized, with Dr. Drew chosen as "the best qualified

of anyone we know to act in this important development." He assumed his duties as medical supervisor of the project in September, 1940. The resulting widespread use of blood and plasma in treating military and civilian casualties was a direct outgrowth of this work. It is difficult to estimate how many thousands of lives have been so saved. In February, 1941, Dr. Drew was appointed director of the first American Red Cross Blood Bank at the Presbyterian Hospital, and assistant director of Blood Procurement for the National Research Council, in charge of blood for use by the United States Army and Navy.

The Blood Transfusion Betterment Association said of his work: "Since Drew, who is a recognized authority on the subject of blood preservation and blood substitutes, and at the same time an excellent organizer, has been in charge, our major obstacles have vanished."

In April, 1941, Dr. Drew was certified as a Diplomate of the American Board of Surgery. The following October, he was appointed professor and head of the department of surgery at Howard, and surgeon-in-chief of Freedmen's Hospital. He accepted the position as chief of staff of Freedmen's Hospital in 1944, and temporarily (for two years) the position of medical director in 1946. Despite the headaches and disappointments of these capacities, he never lost sight of his ultimate goal, the adequate training for young Negro surgeons, and he continued to press for the things which he felt were the *sine qua non* of a top-flight organization. It was in no small measure due to his amazing attention to detail and to his uncanny ability to remember facts and figures that his appearance before a congressional committee on appropriations persuaded them to treble the annual appropriation to Freedmen's Hospital. Today it has the staff and facilities to allow it a place among the best institutions in the country.

HAPPIEST MOMENTS

Those who knew him well felt that Dr. Drew's happiest moments were those when he was teaching. Mentally cataloguing his subject material, his formal weekly ward rounds were academic highlights, always heavily attended. His ability to quote medical literature at random was often astonishing. One of the things he tried to instill into his students was the gaining of a patient's confidence. The earnestness with which some students were inspired to achieve this rapport was dramatically demonstrated once during ward rounds.

The patient was a middle-aged female. He listened to the story of her illness, and after a few questions and a personal examination, told her that she needed an operation, and that it could be done the following day. Her only reply was that she could not consent to any operation until she had consulted her doctor. "Her doctor" was one of the junior medical students currently on the service! Dr. Drew's only reaction was a beam of satisfaction that the student had done his job so well.

The residency training program was his real delight. It was his ultimate aim that in the years to come, there would be no city with hospital facilities to warrant it, and especially in the South that would be

without the services of a well-trained Negro surgeon. Though his program was less than ten years old, there are places such as Winston-Salem, N. C., Columbia, S. C., Tuskegee, Alabama (where Surgery Board Diplomate Asa G. Yancey is chief of surgery in the Veterans' Administration Hospital), Cleveland, Ohio, New York City, Hampton, Va., Newport News, Va., Nashville, Tenn., St. Thomas, Virgin Islands, and others, in which there are men either wholly or in part trained by him.

STUDIED SITUATIONS

The training itself was not his complete concern. He was intensely interested that these men, after their training, be given a fair opportunity to do the work for which they were prepared. He made innumerable trips to cities to which his men would be coming, studying the situation, making contacts, and securing commitments which would make the path much smoother when the young surgeon arrived. Constantly on the alert for new openings for training, he was able to obtain residencies for Negro surgeons in the Boston and Chicago Marine Hospitals. One of his trainees is at present at the Memorial Hospital in New York.

He also developed a sort of farm system in which, as the residents advanced in training, he would send some of them to smaller institutions as temporary measures, later recalling them to complete their training at Freedmen's. Under his complete or partial supervision eight surgeons have already been certified by the American Board of Surgery, and several others have completed a portion of the examination.

To say that he was an idealist is perhaps the best way to describe his philosophy of life. Ethically he was above reproach. He maintained an implicit faith in his fellow man, and rarely put any of his personal belongings under lock and key. By good fortune there was no significant loss to mar this faith.

ALWAYS DEMOCRATIC

Despite the international fame which was his, he never lost the common touch. Student, layman, or any member of his resident staff could always gain audience with him. How he managed to do the many things which he did despite the many interruptions was something even those close to him could not decipher. No task was too menial, and often, when illness or other important duties exhausted his available resident staff, he would answer calls in the emergency room of the hospital. A valiant fighter for equality of opportunity for training in and the practice of medicine, he caused many barriers to be lowered.

The bulk of his efforts here were not done in public but in private conferences with the key persons. His dynamic personality and sincereness of purpose won many to his side. By virtue of his prominence he could have received certain recognitions not open to other Negro doctors in southern areas. These he always declined until the rules of admission were altered to allow any qualified Negro doctor the same opportunity.

An unusually able conversationalist, with a breadth of knowledge far beyond the bounds of things medical, he was in constant demand as a speaker for professional and lay

groups. He would rarely decline an invitation to speak if it were possible for him to attend. On one occasion he was invited to attend a large public meeting sponsored by a fraternity. On arriving he was ushered to the platform and given a prominent seat. Casually observing the program he noted to his amazement that he was listed as the principal speaker. Those who heard his talk would have never suspected that it was prepared in the few minutes before his turn came on the program.

ANSWERED CALLS

For several years he answered the calls of various localities which asked his counsel on professional problems, especially with reference to problems of small hospitals or the obtaining of staff positions by Negro doctors in existing institutions. This service was only curtailed when he was simply financially unable to continue making these oft long distant trips.

In 1939 he met the charming and talented Miss Lenore Robbins of Philadelphia, who was then teaching in Atlanta. As aggressive in courtship as in other endeavors, he wooed and won her hand four days after their introduction. Following their subsequent marriage, she returned with him to New York, learned laboratory techniques, and was of invaluable assistance to him in his exhausting studies. There are four children — Bebe Roberta, 9; Charlene Rosella, 8; Rhea Sylvia, 6; and Charles Richard, Jr., 4.

Unstinted praise is due Mrs. Drew, for she accepted the modesty of their living happily, and derived keen satisfaction from the succession of honors coming to him. She never allowed her personal desires to interfere, and in all of their years of marriage, his work so completely consumed him that there was not time for a honeymoon or honest-to-goodness vacation. The many fine qualities in Mrs. Drew, coupled with a deep appreciation for all he did and championed, inspired his associates to form the Charles R. Drew Memorial Fund, one purpose of which was to obtain funds to provide a home of her own for this devoted wife and her children.

RESEARCH PROJECTS

With most of his administrative details solved, Dr. Drew was hoping to at last to be able to devote much of his time to the research laboratory, and also to be able to have more time with his family. During the last week in March, 1950, he worked until the wee hours on several nights completing the plans for his next research project. He attended a student banquet on the evening of March 31, and then left early the next morning with a group to attend the annual meeting of the John A. Andrew Clinical Society in Tuskegee, Alabama. Near Burlington, N. C., the car he was driving overturned and he sustained injuries which even his robust body could not endure. Rushed to a nearby hospital, he was given excellent care, including blood and plasma transfusions, but death followed quietly approximately forty-five minutes after the accident. The thousands who passed his bier in quiet reverance, including countless medical and lay dignitaries, and the innumerable messages of condolence

(*Coninued on page* 555)

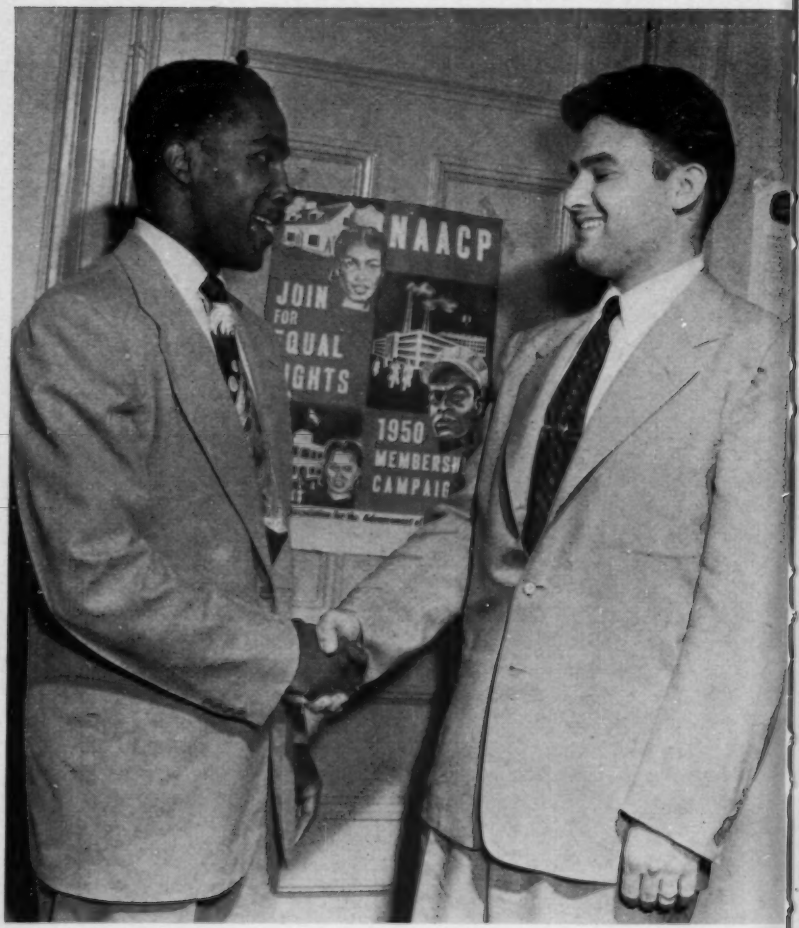
Joseph

WELCOME TO JOSEPHINE BAKER—*An NAACP delegation welcomes Josephine Baker upon her arrival in San Francisco, California. Left to right: Acting mayor James L. Haley, Mrs. Cora Jackson, vice-president of the San Francisco branch; Atty. R. J. Reynolds, branch president; Miss Baker; and Franklin Williams, west coast NAACP regional director. Others in the picture are unidentified.*

DID YOU KNOW —

That the Haitian king Henri Christophe was born in Grenada?

The island belonged at the time, 1767, to the French. Admiral Rodney had seized the island for England in 1761; but in 1779 French admiral Count d'Estaing took it back; and it was finally ceded to England by the peace of Versailles in 1783.



Ransom

EXONERATION—*Frank S. Cole (left), World War II veteran, is congratulated by Jack Greenberg, NAACP assistant special counsel, upon exoneration of a court-martial conviction on charges of participating in a mutiny in Germany in 1946. Intervention by the NAACP, with Mr. Greenberg as counsel, won an honorable discharge and restitution of all rights and privileges for the innocent ex-serviceman.*

■ The youth of the world studies democracy and brotherhood

World Assembly of Youth

By Herbert L. Wright

THE World Assembly of Youth held its first conference at Cornell University, August 5-16. This first triennial general assembly of the World Assembly of Youth brought together some five hundred youth leaders from sixty-three countries of Western Europe, Africa, Asia, the Middle East and the Americas. The underlying theme binding these representatives together was "Youth and Human Rights." The work of the assembly was to plan world-wide action by youth to attain the objectives of the United Nations' "Universal Declaration of Human Rights."

Structurally the World Assembly of Youth is patterned after the United Nations, and the articles of the "Universal Declaration of Human Rights" were adopted as the basis of its functions.

It is an organization dedicated to the services of youth everywhere, and its objects are to bring the youth of the world together; to increase interracial respect and to foster international understanding and cooperation; to facilitate the collection of information about and to formulate solutions for the needs and problems of youth; to promote the interchange of ideas between youths of all countries; and to encourage young people to take a full measure of responsibility, both in their own organizations and in the life of society as a whole.

The NAACP was ably represented by Claire M. Johnson of Salisbury, North Carolina, and Walter Carrington of Everett, Massachusetts. The NAACP youth secretary, Herbert L. Wright, served as staff consultant to the NAACP delegation. Gloster B. Current, director of branches, and Jack Greenberg, NAACP assistant special counsel, served as senior advisors to the group.

Miss Johnson is a graduate student at the University of California at Berkeley, where she is studying for a PH.D. degree in sociology.

Mr. Carrington is a senior student at Harvard University, where he is president of the NAACP college chapter. He is also a member of the National Board of Students for Democratic Action and Americans for Democratic Action.

Special youth festivals, observation

HERBERT L. WRIGHT *is youth secretary of the NAACP.*

trips, receptions, plays and dances have always been a part of World Assembly of Youth meetings. This year, the NAACP sponsored a tour of Harlem for the delegates, which also included a visit to the Savoy ballroom where the delegates dined and then danced to the strains of American jazz music.

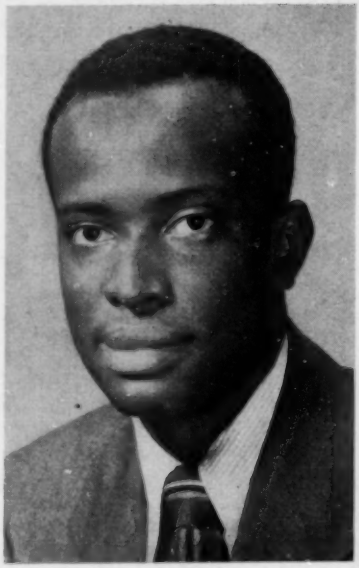
TWELVE WORKSHOPS

There were no national Negro youth organizations (organizations having all Negro membership) represented at the assembly, inasmuch as none of these organizations has become affiliated with the Young Adult Council, which is the American coordinating body for the World Assembly of Youth.

The work of the Assembly was done in plenary workshop and forum sessions, with the major portion of the work being accomplished in the workshops. There were twelve workshops on discrimination, juvenile delinquency, freedom of movement, family life, freedom of youth organizations, citizenship, social security, condition of work, leisure time, education, world citizenship, and duties and responsibilities of youth.

The workshop on discrimination was by far the most popular, especially with the foreign delegates, and was so crowded that many persons had to be turned away. This is only a slight indication of the tremendous importance which most young people of the world attach to discrimination and segregation, especially as it is practiced in the United States and South Africa.

In fact, it was revealed in private discussion that when the Council was considering the United States as a convention country many of the African delegates vigorously objected to holding the assembly in the United States because they were afraid that they would be lynched as soon as they disembarked. However, they later relented after being given assurance that no such fate awaited them, or at least that it was not likely to occur in New York state.



WALTER CARRINGTON, *president of the Harvard University chapter of the NAACP was NAACP delegate to the World Assembly of Youth held at Cornell University, Ithaca, N. Y., August* 5-16.

Joseph Ki, Upper Volta, French West Africa, was chairman of the workshop on discrimination and received great praise and commendation from the delegates for the

highly dispassionate and intelligent manner in which he conducted this most popular workshop of the assembly. Mr. Ki frequently consulted the youth secretary of the NAACP for information and suggestions relative to the specific cases of discrimination which were being discussed in the workshop.

DISCRIMINATION ATTACKED

Racial discrimination and segregation in housing and education were severely attacked and opposed by the World Assembly of Youth. The five hundred delegates unanimously adopted a strongly worded resolution condemning discrimination and established a sub-committee within the committee on documentation and information whose duties are to investigate all cases of discrimination and segregation reported to them and to take all action deemed necessary to eliminate this condition and prevent it from recurring. This was the only resolution adopted unanimously by the assembly. The assembly also condemned the racial policy of the Union of South Africa, stating that the declaration of human rights was not being translated into practical reality in that country.

The use of radio, television, and the cinema to combat discrimination was urged by the group in the belief that racism gives Communism an opportunity to create hatred and distrust among people.

Most of the American delegates were amazed at the vast amount of information which many of the European and African delegates had about specific cases of racial discrimination of Negroes in the United States. Ironically enough, the Civil Rights Congress or some other left-wing group had been involved in almost everyone of the cases mentioned. However, it is not to be inferred that these delegates were communistically inclined; on the contrary, they were sincere, intelligent, democratic-minded youths, who were presenting in good faith this information, which they believed to be the "facts," gleaned from their reading of leading European journals.

This shows that the Communists are using every available media to discredit and cast doubt upon the sincerity of Americans, and upon the fitness of the United States government to fill the leadership role which she now holds among the free nations of the world. This will continue to be a vulnerable avenue of attack until the government of the United States takes action to extend to all its citizens the rights and privileges guaranteed them by the Constitution. Until this is done discrimination will continue to be a weapon in the hands of the Communists to be used against us. And it can be a very effective weapon when used among Europeans and the colored people of the world.

AFRICANS INTERESTED

The African delegates were very much interested in the American Negro and in his fight for integration and equality with other American citizens. They were quite stunned when given the figures on NAACP membership and informed of the relatively small number of Negroes who support the Association. They found it inconceivable that the

NAACP did not have at least a million active members, considering the size of the Negro population and its status as a second-class citizenry.

The delegates were quite perturbed about racial conditions in the United States and in their homelands. They told of the well coordinated campaign which they have planned, with the aid and cooperation of their people, to achieve national self-determination, which in every day terminology means freedom from the yoke of colonialism.

My chief criticism of the Young Adult Council is that, as presently constituted, it is not truly representative of American youth. It is loaded with too many conservative, status-quo organizations which are afraid to make the changes necessary to make the "Universal Declaration of Human Rights" a living reality for all. It is my belief that the Young Adult Council will not become truly representative of American youth until it includes representatives from national student groups and national youth political organizations. The inclusion of these dynamic organizations within the Young Adult Council will give it the progressive leadership it needs, and will make the YAC a strong crusading organization fighting for the brave new world our youth desires.

WAY OF CHALLENGE

The World Assembly of Youth conference should be a challenge to the youth of America, both white and colored, to shoulder their responsibility in this struggle by joining with the youth councils and college chapters of the NAACP in making the declaration of human rights a reality for all. We, of the NAACP, should not relent in our fight for integration, for first class citizenship, for equal status, but should move forward in our work with renewed vigor and inspiration, happy in the knowledge that the peoples of the world are deeply interested in our struggle and are willing to extend a helping hand toward the realization of this dream.

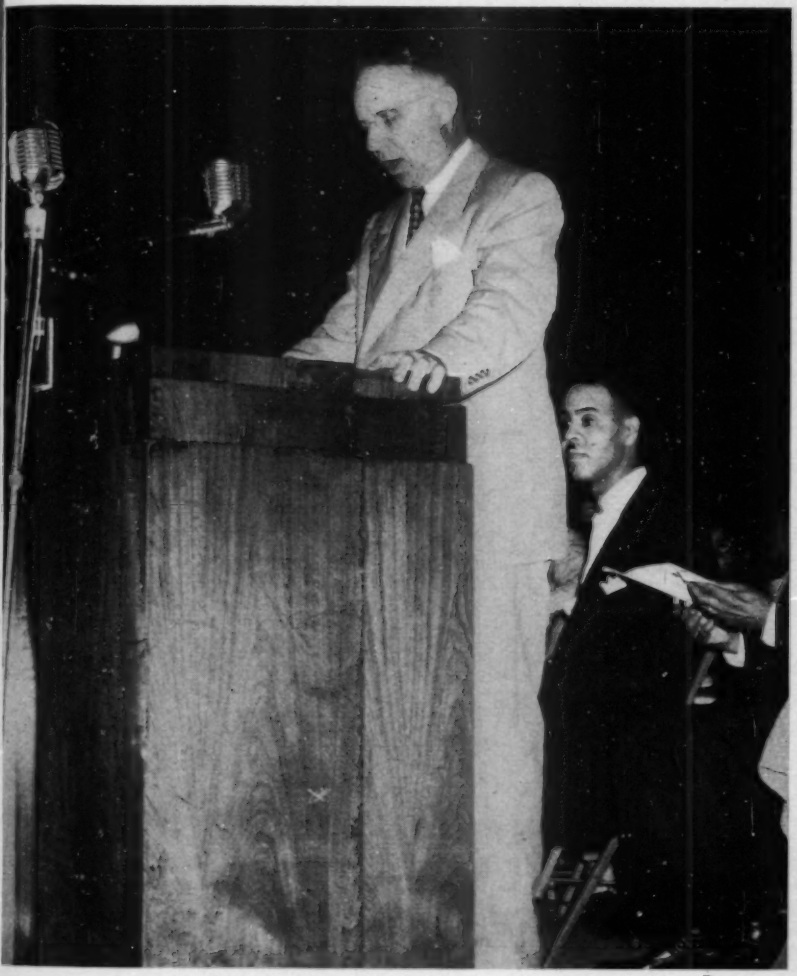
DID YOU KNOW —

That white families in the neighborhood of New York City's West 135th Street once held mass meetings in protest against "a Negro invasion"?

This, however, was in 1906 when Harlem was a predominantly white community. Today West 135th Street is solidly Negro from Fifth Avenue to St. Nicholas Avenue. The *New York Herald* of July 10, 1906, reports one of these meetings.

★ ★ ★

That private finance is the chief obstacle to the mixed racial neighborhood?



Reese

OFFICIAL WELCOME—*Mayor William Hartsfield of Atlanta, Georgia, delivers the welcoming address at the opening session of the 42nd annual convention of the NAACP held in Atlanta, Ga., June 26-July 1, 1951.*

Reese

PRESENTING NAACP BRANCH AWARDS—*R. L. Alford (left), president of the Birmingham, Ala., branch of the NAACP, receives a second prize annual Thalhimer award of $50 for outstanding activity of the branch from Alfred Baker Lewis, a member of the NAACP board of directors, at the 42nd annual NAACP convention in Atlanta, Ga.* BOTTOM: *Alfred Baker Lewis (right) presents the first prize annual Thalhimer award of $100 to J. S. Boyd, president of the Clarendon county, S. C., branch. This county was the scene of the segregated school fight which aroused the interest of the nation.*

■ A southern youth tells about the day he found his conscience

A Southern Youth Views Educational Inequality[1]

By *Albin Krebs*

I FEEL that whatever views I may have on educational equality or inequality and whatever I may have done to highlight the presence of the latter, are the results of a long process of experience that have struck sharply at my conscience and caused me to change my views.

I think that the simplest way for me to let you know how I feel about educational inequality in the South is to first tell you about the day I found my conscience.

It was a hot July afternoon in 1946. I was returning home — to Pascagoula, Miss., a pleasant little city on the Gulf Coast — from the Mississippi state capitol at Jackson. As the bus plowed its way over the red eroded hills of south Mississippi, I thought seriously about what I had heard for the past seven days.

I was, you see, returning from a week's stay in Jackson, where I was a delegate to the annual American Legion Boys State, a sort of "clinic in democracy," in which high school boys get practical experience in living with one another and in investigating the workings of a democratic government.

I remembered, as the bus trundled along, that much was said at Boys State about freedom and justice and the rights of man. Something was said about the dignity of man, too, and his right to freedom of opportunity. But not much. Nevertheless, I was thoroughly impressed with what I had heard, and perhaps rather faintly disturbed.

Momentarily, I forgot about the talk of justice and decency and listened to a friend who sat next to me tell me of his grandfather. He apparently loved the old man, and because I had not known either of my grandfathers — both had died before I was born — I felt close to the old man of whom he spoke.

After a few moments, the bus

[1]An address delivered at the 42nd annual convention of the NAACP, Atlanta, Ga., on June 28, 1951.

ALBIN KREB, *a graduate of the University of Mississippi, lives at Pascagoula, Mississippi.*

slowed down and stopped at a country crossroad, and a very old man stepped almost painfully up into the bus and handed the driver some money.

I remember what I said to my companion: "That's a fine looking old man. I sort of wish he were my grandfather." He began to walk slowly up the aisle. He had a kind, weatherbeaten face. His skin was browned and hardened by the sun and a shock of coarse gray hair protruded from under his hat, which he took off and tucked under his arm.

As he made his way up the aisle, it occurred to me that this scene was one of the benefits of living in a free country I had only recently heard so much talk about. This was what came from living in a just country, among free peoples: old men were treated with respect and admiration in America.

The old man walked up the aisle, but he did not claim any of the several vacant seats. Instead, he walked directly back to the jim-crow section, where a dozen Negroes sat cramped and perspiring in the summer heat. I was youthfully shocked at first; then I thought that the old fellow had simply made a mistake.

"Hey, Mister," the driver called, "you better sit up front here."

Everyone in the bus turned around, and there was an embarrassed silence in which the old man lowered his head and said nothing.

"Mister, you're making a mistake," the driver said, "you belong up here."

TRAGIC HISTORY

The old man raised his head. Clearly, humbly, but a little proudly, he said, "I belongs back here." In a moment, a fleeting instant, I was able to read in his eyes the whole tragic history of an entire race of people. And then I knew. I knew that the words I had heard in the "clinic in democracy" were good words, but that they rang hollow so far as these people were concerned.

I knew then that justice and freedom were indeed what most of the people in the United States could take for granted, but not all the people. Only the so-called first-class citizens, the ones championed and threatened by the Bilboes and Rankins, could expect complete justice in my native state.

That was quite a day in my young life. As I told you, it was the dav I found my conscience. It was also the day I ceased being only silently embarrassed when someone referred to a man of dark skin as "nigger"; it was the day I started getting vocally angered when any man spoke disparagingly of any entire race of people. It was the day I decided that it was up to every human being of honest conscience to work actively for human decency, rather than pay secret lip service to it.

Even so, for quite some time, the years before that July day in 1946 prevented me from stepping into the struggle for what I must continue to call human decency and the dignity of man. I spoke of my beliefs, but cautiously and to persons I felt sure would not, of all things, hold them against me. I admit this with some shame but console myself by saying that Rome wasn't built in a day and something so important as a sense of decency and duty can't be built in a day either.

I entered the University of Missis-

sippi in 1947. My first two years there were rather quiet, but in my junior year I was managing editor of the school weekly, *The Mississippian*, and was fortunate enough to be able to write most of the editorials. The fight I waged that year was not the big one, the most important one that I knew I would one day have to fight, but it was a step in the right direction. It involved academic freedom and the right of a professor to teach his courses without censorship or censureship of the state legislature.

The following year (last year) I became editor of the newspaper. From the beginning, I could not get out of my mind the words the old man on the bus spoke: "I belongs back here." Did he really "belong back there" in the jim-crow section? I asked myself, and of course the answer was No. Does any Negro "belong" where he is today in Mississippi, the South? I asked myself. Once more, my answer was negative.

EDUCATIONAL EQUALITY

I decided, and, I think, correctly, that all Negroes, all white-skinned persons, all human beings, belong in a free society in which opportunity is unlimited and color of skin is not that opportunity's sole qualifying factor. That was it. I felt that the answer to the problem of improving the economic and social plight of the Negro in the South was to be found first in educational equality. I decided that to get this idea across, I should first instill in the white man a bit of respect for Negroes who had done well because they had been given educational opportunity.

I printed an editorial praising Dr. Ralph Bunche, winner of the Nobel Peace Prize. In turn, I received praise from many serious-thinking students and faculty members. To me this was a good sign.

The content of the big editorial, the really honest and to-the-point statement of my beliefs, preyed on my mind and conscience for several weeks after the school year began. The paper came out on Fridays, and editorials were set up by the printers on Thursdays. On Monday, in the last week in October, the thought of the millions of human beings who "belong back there" caused me to write an editorial.

I read it through and got cold feet and tore it up. The next night, Tuesday, I wrote it again, and on Wednesday morning, I destroyed that draft, too. My fight with my sense of judgment, conscience you may call it, went on all that day, and late that night I made up my mind. I wrote the editorial again and this time I sent it down to the printers.

It appeared in the paper on October 28, 1950. Newspapers in the mid-south area picked it up and quoted from it liberally. The chancellor of the university was quick to say I expressed a personal opinion and did not, could not, speak for the university. He was quite right: I didn't speak for the university, but I felt and still feel that I spoke for many of my fellow students.

What I said in the editorial was this: Mississippi had failed to provide its Negro citizens with equal educational facilities, on the graduate and professional levels, and such being the case, was morally and legally obligated to allow qualified Negro applicants to enter the university's schools. I said that it was

not just a matter of basic justice, but, by letting qualified Negro applicants enter the schools, Mississippians would "allow them to better themselves and thus everyone in the state."

I pointed out that Mississippi should not make the mistake that other states had. I pointed to the decisions of the U. S. Supreme Court in regard to cases in Texas and other states and said that what happened there was bound to happen in Mississippi. What's more, I said, what happened in those states was only what *should* happen in Mississippi.

I clinched the argument with these words: "Of course, the highly emotional people who mourn the death of Bilbo and hold an Aryan philosophy of race will see red when the word 'Negro' is mentioned here. . . . Regardless of what a minority of people want, the nation's highest court has ruled that in the field of education the pigment of a man's skin must have nothing to do with the measurement of his ability. To this, the professional Southerner will rant and shout and scream, and no doubt get a lot of attention. Let him. The fact remains that a democratic majority of the people want a better democracy extended everywhere, and their will will be done. And rightly so."

REACTION UNPLEASANT

Reaction to the newspaper reports of the editorial was immediate and unfortunately unpleasant. Congressman John Rankin of Mississippi told a Rotary club meeting that he was shocked by what I had written and that "Communist money paid for it." I was able to point out that Mr. Rankin was dead wrong, for everyone, even the redoubtable Mr. Rankin, would find it difficult to reconcile my religion, which happens to be Catholicism, with communism, and anyway, I considered it an honor to have been placed by that callow-tongued gentleman in the same class as Dr. Albert Einstein, whom Rankin had earlier called a communist.

But people paid little atention to Rankin's ravings. They seldom do, nowadays. David L. Cohn, the Mississippi-born writer, says it's because the people in our state have no use for a man who is so sincerely and rabidly a Negro-hater that his ranting now goes practically unnoticed and amounts to "frightened steer-bellowings in an oratorical slaughter-house."

Despite this, and despite the fact that a vast majority of the students at my alma mater either agreed with me or at least granted me the right to print what I believed, on the Monday night following the publication of the editorial, I was walking up a hill to my dormitory, when I met a crowd of torch-bearing, yelling misanthropes (schoolboys, in the strictest sense of the word) who sang, "Let's hang Krebs to a sour-apple tree" and shouted, "We want Krebs."

There was little I could do, so I walked up to them, about 75 students, I suppose, and said: "Here's Krebs. What do you want with him?" One of them replied, "We want to burn a cross for you, nigger-lover." I told them it was all right with me, and continued to walk.

They made a pathway for me

through the crowd and I walked through. They turned and followed me up to my dormitory. I entered my room, leaving the door open, and went to the window. The demonstrators placed a small cross in the ground, poured kerosense on it, and struck fire to it. They demonstrated for about 15 minutes; then a few of them decided to come up to my room and "get that nigger-lover."

The rest of the story is very important, for I think it points out how a vast number of Southern youths feel about this very basic issue of educational equality, and I think also that you may be surprised at some of what I am about to say.

The group that set out to "get that nigger-lover" was met on the stairs by several students. That was as far as they got. One of my defenders later told me: "Well, you only wrote what a lot of us have felt for a long time. We just couldn't say it, and you did."

NEWSPAPER ACCOUNTS

Newspaper accounts of the cross-burning were grossly exaggerated and the University of Mississippi came in for a lot of undeserved bad publicity. Northern newspapers seemed to be far more interested in reporting that a cross was burned than in the vastly more important report that later came over the wires to them: the university student senate wisely turned down a petition, signed by 45 students, calling for my recall. The senate voted 43-21 against the petition, which itself could attract only 45 signatures from a student body of 3,000.

That seems to me to be a firm step in the direction of acceptance of an idea that ten years ago would have provoked not just a KKK-minded demonstration by a few misguided students, but perhaps an actual flogging by a mob of irate real-life members of the Ku Klux Klan.

It is further encouraging to me to note that despite everything that happened last fall, my fellow students this spring chose me, the protagonist of the cross-burning affair, to occupy one of the six places in the University of Mississippi's 1951 Hall of Fame. Had not the students felt at least a little favorable to beliefs I expressed they certainly would not have so much as thought of me as a candidate.

To further explain my conviction that Southerners are definitely changing their traditional beliefs in regard to educational inequality, I should like to point out that of the two hundred and fifty letters I received following the affair I have just told you about, all but 50 were from Southerners. Ninety-eight per cent of the letters favored my stand, and 85 per cent of those from Southerners were in complete accord with what I had written.

The following week, the editor of the newspaper at Millsaps College, a Methodist institution at Jackson, Mississippi, took a stand beside me, saying that true Christians would have to believe that Negroes are human beings deserving of the rights of human beings. The editor of the Alabama Polytechnic Institute newspaper at Auburn—Bruce Greenhill—also went on record as favoring entry of Negroes into that college. Although the editor of the University of Alabama student newspaper in one issue said he favored acceptance

of Negro applicants there, he retracted the statement the following week, obviously as the result of pressure.

But enough of that. The real point I want to make is this: like the walls of Jericho, the walls of intolerance and injustice are tumbling down in the South. Already, in a bloodless revolution among Southern colleges, Negroes attend classes with white students in 12 of 17 states that have heretofore insisted on segregation in education. The Louisiana State University enrolled its second Negro student only three or four weeks ago.

It is unfortunate that so much legal pressure must be resorted to in order to get Negro students into state institutions. But the wounds of time and a great and tragic war are hard to heal, and only patience and understanding, on the part of Negroes and whites, Southerners and Northerners, will be able in the end to weld together the hands of friendship.

LEGAL PRESSURE

But if legal pressure is what is needed, then legal pressure must be exerted in the fight for what is right. Any price we must pay for "a better democracy" is worth it.

The fight to get qualified Negro applicants into graduate and professional schools in Mississippi will begin, I understand, very soon. I hope that the National Association for the Advancement of Colored People is successful in its efforts, and that the barriers to men and women of dark skin will soon come down, first in the realm of education. If the NAACP is not successful, I think I can tell you now why it may not be.

You see, the people of the state were just about ready to be convinced that their previous attitudes toward Negro education were outmoded. Then came an untimely series of disturbing incidents that have served to strike down nearly every bit of good the NAACP and various individuals have done. I am speaking of the scare tactics and intimidating methods of the Civil Rights Congress.

Many good people in Mississippi thought, as I did and do, that Willie McGee was guilty of the crime of which he was accused, but that the death sentence was extremely unjust and unfair. We would have liked to have done something about it. But we were preyed upon by representatives of the Civil Rights Congress, a left-wing organization that apparently had not the slightest interest in the fate of Willie McGee. All the CRC cared to do was to stir up hatred throughout the world. It did a remarkably good job of it and at the same time thoroughly alienated the thousands of good people in my state and throughout the Southland who honestly wanted to do something to help Willie McGee and all oppressed men.

Because of the hysterical machinations of the Civil Rights Congress, the NAACP will have a pretty tough time convincing many Mississippians that Negroes deserve a better chance and a better lot. And now, anyone who speaks out against intolerance and prejudice is automatically adjudged and termed a Red or a "commie" by his fellow Southerners, mostly because Red-front organizations

have a cunning and vicious way of maliciously attaching themselves to honest liberals who want to see justice done, but done within the framework of a free society. The tactics of the Civil Rights Congress are deplorable. You simply cannot get rid of the Ku Klux Klan by using Ku Klux Klan methods. Neither can you expect to earn the respect of some unintelligent people by acting unintelligently yourself.

RED-FRONTS

Activities of the Red-front organizations served the purposes of the Kremlin and dealt a low blow, a groin punch, in fact, to such genuinely sincere groups as the NAACP, which had sought for years to attain success in the field of race relations by conscientiously and quietly working in an intelligent manner within the law.

Despite this major setback, unbelievable success has been the result of NAACP activities, as well as the work of interested individuals. And it looks as though that success will be continued.

There will be, of course, continued opposition to efforts being made by all honest liberals. There always have been. Our democracy is a wonderful thing, though, and in the end justice will, as the old bromide goes, triumph. Our democracy is also a liquid thing; at once it protects the hate-mongers like Rankin and gives such men as Governor James F. Byrnes of South Carolina the right to say he will fight the end of segregation in state schools there until the end—and mean it.

I do not for a moment doubt Mr. Byrnes' sincerity; but for once in my life, I doubt the venerable stateman's wisdom. I feel sure that South Carolina will, indeed, abandon its public school system, if it feels it has to, but I also feel that they'll re-establish it when they find out, as they will, that no other system will work.

That's a peculiar and tragic aspect of the Southern mind. Some of us feel that Negroes deserve equal educational opportunity, but insist that it must be separate. So what do we do? In each state we build two different colleges, set up two different administrations, two separate faculties, and conduct classes for two separate student bodies.

And that's in a section of our country in which the poorest people are to be found, with the poorest colleges, the poorest-trained faculties, and the lowest educational standards. Some of us, though, realize that the answer to the problem of improving educational standards in the South is to combine white with Negro colleges; put an end to the practice of spreading the little money available thinly over several state-supported schools and put it into one or two large and powerful educational plants.

SEGREGATIONAL SHAME

But we realize, too, that the day when segregation is completely abolished is far off; that it will come, but must do so slowly. We feel that the way to do it is to work down, from the graduate and professional schools, to the undergraduate schools, then to the junior colleges. The idea is to see that qualified Negroes go to the graduate and pro-

fessional schools so that they may go out and work among their own people to prepare those people for advanced college work.

You can't divorce educational inequality from its sisters in shame, economic and civil inequality. Along with advances that will be made in the fight for educational equality, must come an improved economic status for the Southern Negro — for all Americans. No one can dispute the fact that an improved system of education for all peoples will raise the economic standards of all of us.

CIVIL EQUALITY

Civil equality is also linked closely with education. Intelligent whites will begin to accept Negroes and give them the rights they deserve under the law when they note that Negroes have improved themselves eduationally and economically. And an educated Negro populace is one that will be able to vigorously withstand the "legal" attacks of unreconstructed White Supremacists who seek to deprive the black man of the right to vote, and of equal protection under equal law.

I would like at this point to make a recommendation: that the NAACP continue its struggles to have Negroes admitted into state institutions; that it do so in the dignified manner that it has in the past — one that has earned the respect and confidence of Southern people; that the NAACP continue to restrict its efforts to the courts and to re-education of the Southern people; that it discourage and refuse the support of left-wing organizations — a type of support that arouses the suspicion and distrust of most Southerners, most Northerners, most Americans, for that matter; that it uncompromisingly continue to work for the social betterment of millions of Americans, as it has done so well in the past.

At the same time, I want to assure you that you need no longer feel discouraged when somone mentions educational inequality in the South. After a long and bitter struggle (one that involved not just passage of laws, which can never alone change a shameful system of injustice) with their consciences, many, many Southerners have abandoned some of the blindly-adhered-to traditions of their fearful forefathers; they have thought out this sad business of inequality in a great democracy, and they have come to the conclusion that an end must be put to it. And they are working toward that end. They have concrete evidence of the effects of their work, about which I have already spoken.

And there are decent people in the South and they are honest and compassionate, and we wish to no longer be parties, willing and unwilling, to the crimes and injustices of those who have gone before us. We refuse to continue to allow mistreatment of our fellow human beings, and we are doing what we can to see that others adopt our attitude.

It is not a pleasant task, at times, but we think its well worth it, in the long run, and the jibes of a few persons who do not stop to think, and who are opposing the advance of progress simply because they are timid and small-minded and afraid, no longer bother us.

Those who deride our beliefs will one day, soon, I think, realize that our voices are strong and our numbers legion, and we have chosen to continue to speak out, to cry out in anger, against man's inhumanity to man, if necessary, from now unto eternity.

These are not idle or idealistic promises and platitudes. I mean what I say and I am not alone in saying it. We are none of us alone in the struggle for human decency, for what is right. We will continue to work uncompromisingly to prove, through education, that right is right and wrong is wrong, and we know we are right.

A GROUP *of newly elected officers of the Southern California Area Conference, NAACP, discuss future plans with two delegates and regional director, Franklin H. Williams. L. to R.: John Dial, Gordon Stafford, Franklin Williams, and Ray Frazier.* BOTTOM: *Baltimore, Md., branch pays tribute to the late Dr. Charles H. Houston, former NAACP legal counsel, in first annual memorial service.*

Good News

Leland N. Jones, Jr., of Buffalo, New York, is the first Negro trustee elected to the board of trustees of the University of Buffalo. Mr. Jones, 29, graduated from the University of Buffalo in 1947 with the degree of B. A. in sociology and anthropology. He was elected by the university's graduates.

★ ★ ★

James H. Kirk of Indianapolis, Ind., and Albert C. Stewart of Chicago, Ill., are the first Negroes to receive doctor of philosophy degrees from St. Louis University. Mr. Kirk is also the first Negro to pursue all his work at the university since it began admitting Negroes in 1944.

★ ★ ★

With the appointment of Dr. J. Clarence Chambers, Jr., as medical superintendent of James Ewing Hospital, a 275-bed city hospital, New York gets its first Negro in this post. Dr. Chambers is a native of Baltimore and a graduate magna cum laude and Phi Beta Kappa of Amherst College. He holds a medical diploma from the College of Physicians and Surgeons at Columbia, and had been acting superintendent of Greenpoint Hospital.

★ ★ ★

Dr. Leroy R. Swift, acting director of the student health service at North Carolina College, is the first Negro in the South to be certified by the American Board of Obstetrics and Gynecology. Dr. Swift, a native of New York City, is a graduate of the Howard University college of liberal arts and the Howard medical school.

★ ★ ★

William ("Billie") Leon Rowe has been appointed by New York City's mayor Vincent Impellitteri to succeed Edward Rigney (who resigned) as seventh deputy police commissioner. Mr. Rowe is the first Negro to hold a deputy commissionership.

★ ★ ★

Dr. Ralph J. Bunche won an honorary degree, Lld. D., and ovations at the 204th annual commencement exercises of Princeton University. Dr. Bunche was cited for his "statesmanlike leadership."

Layne

"AMERICAN CIVILIZATION" *at the College of the City of New York. Visiting professor Dr. L. D. Reddick of Atlanta University, Ga., (at the map with some of his students) traces the growth of various cultures in the United States.*

DID YOU KNOW —

That the Chattanooga *Daily News* had a 77-year jump on Governor James F. Byrnes of South Carolina in his threat to abolish public education in his state if the schools admitted Negroes?

The *Daily News* made its threat in 1874, in the following words: "An attempt to force colored children into the schools for whites [in Tennessee] would be a fatal blow at popular education in the South."

■ According to this author Hodding Carter's liberalism stops at the color line

How Liberal Is Hodding Carter?

By Henry F. Winslow

I WISH some mature-minded American would define "liberal," a word which has been put to so many uses that it no longer has any meaning. And in the South it seems to have become a blank check used by unreconstructed "rebels" to raise their "liberal" reputations.

Hodding Carter of Mississippi has won quite a reputation for himself as a liberal throughout the country by riding the Rosinante of Scotch-Irish pride and the publicity attendant upon his reception of the 1945 Pulitzer prize for "distinguished editorial writing against racial and religious intolerance." But his views are not as liberal as they seem.

Actually, Mr. Carter would like for race relations to be frozen with the *status in quo*, and his articles in national publications have all presented arguments in support of an America divided by race. To him the little all-Negro town of Mound Bayou, Mississippi, represents a millenium in race relations worthy of imitation throughout America. A nation organized along the line of Mississippi's Mound Bayou or pressed into the iron-curtain pattern of a Savannah, Georgia, is his solution of the race problem.

Though Mr. Carter has published his views in the pages of *The Saturday Evening Post* and the *New York Times Magazine*, he still insists that "the South is at a distinct disadvantage in presenting its racial attitudes" because "the centers of publication of all major organs of fact, opinion and fiction are located out of the South." His first line of defense is race pride, pride in Nordic ancestry.

Here is the way he handles this Scotch-Irish pride, and southern racial problems, in *Southern Legacy*:

Nowhere outside the British Isles is there so large a concentration of people of English and Scotch-Irish ancestry as in the South; a homogenous, long established people, their roots reaching back to the clannish, blood-conscious Sassenach and to the English, whose

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quietly arrogant assumption of superiority is an old and often provoking hallmark. Of our approximately 28 million white people, more than 95 per cent have these common origins, admixed with equally inflexible Germanic strains and leavened in only small degree by the subordinated Latin spirit of blood tolerance. Had the masters of the Slave South been predominantly Spanish, or even French, it is altogether probable that the South's population today would be as fused as those of Brazil, Mexico, and Santo Domingo. But only a fringe of the South was settled by Latin adventurers, and these soon gave way, militarily and in their interracial patterns, before the Anglo-Saxon and Scotch-Irish onrush.

Yet this presumption of pure American stock brings our honest editor up against some "unpleasant" truths:

That illogical behavior which from the beginnings of recorded history, has impelled the males of a dominant racial, national, or even religious group to possess without compunction the women of dissimilar groups whom they have subjected or exploited, while setting apart their own women as inviolate . . .

The pattern of duality is most apparent when the subjected people are economically submerged, culturally retarded, and profoundly different in physical appearance.

SOPHISTICAL ARGUMENT

Here our editor is trying to explain away the thousands of mulattoes in the South on the one hand and in the next paragraph to explain them back. Nor must we overlook this gem of sophistry in his answer to Ray Sprigle's articles, "In the Land of Jim Crow":

As for the obvious failure of the South to divide its public services equally between the races, I can only say that when two individuals or two groups or two nations don't have enough to go around the physically, numerically or politically stronger of the two will take the most of what there is. This isn't a matter of race, but of human nature on the survival level.

One wonders if this statement is merely stupid or a subtle statement for the stupid.

If one can trust Mr. Carter's autobiographical references, there are three experiences which may give a partial explanation of his "liberalism." The mountebank-zany relationship between him and one Son McKnight, a handsome and wide-grinning victim of Mississippi's high illiteracy whose puny youthful ambition was to be "Mr. Hodding's" chauffeur. The lasting impression left on him by his grandfather, a soldier of the Confederacy. And his shock that no hotel or auto court in the state of Ohio would house the Carter family's colored nurse in the summer of 1946.

Contrary to what Mr. Carter thinks, the northern Negro neither "decries" nor "denies" the former's fondly remembered association with Son McKnight. There are buffoons all over the world and they draw as much belly laughter from Negroes as from anyone.

CIVIL RIGHTS

If instead of retiring to Mississippi and exposing the hypocrisy of Ohio, because he could not get hotel accommodations for his maid, Mr. Carter had used this incident to teach the hotel managers that this state has civil rights laws, his sincerity would have been convincing. Moreover,

Mr. Carter should not have to be reminded that in the matter of civil rights for Negroes the trouble with Cincinnati is nearby Kentucky, the trouble with Kentucky, Tennessee, and a great deal of the trouble with Tennessee, Mississippi.

The "grandfather cause" as espoused by Carter deserves more light than it usually gets. It is understandable that *his* grandfather did not consider John Brown a hero, or Yankee abolitionists a group of people actively dedicated to freedom for mankind. And it is logical that white southern grandsons with an inherited passion for outward respectability should ring out the wrongs of the North against the South. But what about the wrongs of the South against the nation and humanity?

Another Mississippian, Thomas Sancton, comments on Mr. Carter's views in the novel *The Winds of Fear* in this fashion:

> It subscribes, among other things, to the traditional view of Southern liberals that lynchers are to be found chiefly among the margin of malevolent poor whites, while many high-minded mainstreeters and planters oppose mob action through an innate zeal for justice. Southern life is not really like this . . . . behind every lynch mob stalks the spirit of the southern main streets and plantations, whose owners have the deepest investment in caste and economic serfdom.

In 1946 Mr. Carter informed readers of the *New York Times Magazine* that "just before the Mississippi primary, the National Negro Congress issued a resolution demanding that federal troops be sent to Mississippi." This, plus the claim that the "dominant factor" in Bilbo's re-election was that fellow Mississippians saw in him the symbol of opposition to FEPC, is a technique of defense that could go on forever, since Negro groups are going to protest injustices as long as they experience them.

FACILE EXPLANATION

Another one of Mr. Carter's facile explanations is that

> The white Southerner remains largely convinced that when the southern Negro is functionally illiterate, unskilled, unkempt, diseased, lawless and recalcitrant, it is because he is a Negro, and not because of the handicaps that come from being a Negro.

Apparently, the white Southerner is equally convinced that when the southern Negro is none of these things, and thousands upon thousands of them are not he should nevertheless be circumscribed and set apart, with statute laws to enforce the separation. He also believes that the Negro's antipathy for the white man is a logical corollary. The Negro does not love the people who once held him in slavery, who have consistently relegated him to second or third class citizenship, whose concessions have been slow and grudging, and who have made his predicated inferiority the primary unifying factor in their society.

It is probably true that many southern Negroes do not like the southern whites. But it is hardly because they identify these whites with those who *once* held him in slavery. The time with the Negro is now.

The "liberalism" of Hodding Carter, though it has been widely adver-

(*Continued on page* 555)

Hill's

DONATION TO NAACP—*Mrs. Margery Gaillard (left), president of the Southeastern Federation of Colored Women's Clubs, presents a $100 check from the SFCWC, to Mrs. Ruby Hurley (center), southeastern regional coordinator of the NAACP. Mrs. Minnie Gaston, chairman of the finance committee of the SFCWC is at the right. The money was voted at the 16th biennial of the Club held in Atlanta, Ga., July 29-31.*

Editorials

CICERO INDICTMENTS

AS we go to press we learn of the indictment of George Leighton, NAACP attorney for the Harvey Clarks in the Cicero riot case, by a Cook county grand jury. Others indicted with Atty. Leighton are Mrs. Camille DeRose, former owner of the property into which the Clarks sought to move; George C. Adams, former attorney for Mrs. DeRose; Charles Edwards, rental agent for the property; and Norman Silverman, who allegedly distributed Communist literature in Cicero a month after the trial.

The charge is "conspiracy to injure property . . . by causing a depreciation in the real estate market price by renting to Negroes." In addition to the charge of attempting to depreciate property values, Atty. Leighton and the others indicted with him are charged with conspiracy to incite a riot and a conspiracy to damage property. Not only are the charges against Atty. Leighton preposterous, but they are a vicious attempt at intimidation.

What Atty. Leighton did was to perform his duties as a lawyer and a civic-minded citizen in taking the case of the Harvey Clarks. After his retention by the Chicago branch of the NAACP, Atty. Leighton obtained an injunction from federal Judge John F. Barnes restraining the Cicero police from interfering with the Clarks in any future efforts to occupy their apartment and further ordering the police to protect them. And after the riot of July 11-12, he filed a motion for a contempt citation against the Cicero police for violation of the injunction. He also filed a suit for $200,000 for damages done to the property and for indignities suffered by the Clarks.

In the light of the facts the charges against Atty. Leighton are obviously a foul trick to prevent prosecution of the NAACP case against the Cicero authorities. Yet this same grand jury has not indicted a single Cicero rioter after three months of investigation.

If the Cicero authorities and the Cook county grand jury think these indictments are going to intimidate the NAACP in the Cicero case, they are mistaken. They have tossed the gauntlet and the NAACP has picked it up.

RACIAL INCIDENTS

RACE prejudice has a cretinizing effect upon some people, if we are to judge by two recent racial incidents.

The first comes from Sioux City, Iowa, and involves a hero of the Korean battlefield who happened to be a Winnebago Indian. Sgt. John R. Rice, a member of the First Cavalry Division, was killed in action in southern Korea on September 6, 1950. When his body was brought home recently his widow

bought a burial plot in the Sioux City Memorial Park Cemetery, but she did not notice the restrictive clause limiting burial to "members of the Caucasian race."

The bereaved Mrs. Rice thought no more about the burial plot until she came to bury her husband. Then she was told point blank, there in the cemetery, that Sgt. Rice could not be buried in ground reserved for whites. Fortunately for Mrs. Rice, President Truman heard of the refusal and immediately offered burial in Arlington Cemetery; and though she had preferred that her husband's body be buried near home, she accepted the President's offer.

This application of restrictive clauses to the dead is ghoulish business, to say the least. How a corpse in a coffin encased in its own spot of earth can contaminate other corpses is a mystery. But this is the ridiculous lengths to which racial prejudice brings some people.

The other incident is not gruesome. In involves fifty-three foreign-exchange students who had been studying in this country and were about to visit the Tennessee Valley Authority as part of their six-week orientation course. But it happened that two of the students were swarthy Panamanians. If the group went to Knoxville, these colored students could not be housed in a white hotel with their companions. They would have to stay at Negro Knoxville College. But when the fifty-one white students learned that their two colored companions could not be housed with them, they refused to go.

What a strange way of teaching democracy to foreigners. Two human beings who happen to be colored must lose their humanity once they get in Dixie. Such shoddy defense of the privilege of whiteness as in these two incidents makes Americans both ridiculous and suspect in the eyes of the world.

GEORGIA SCHOOLMEN

THERE was a time when Georgians would have jumped at the opportunity to get free distribution for a pro-segregation book. But a few weeks ago the regents of the University of Georgia system rejected a $10,000 gift from J. W. Pew of Philadelphia to distribute *You Can't Build a Chimney From the Top*, written by colored Georgian Dr. J. W. Holley.

What's wrong with the Georgia boys? Don't they believe in their own line? Dr. Holley is a Georgian and a Negro, and there is nothing that white Georgians used to like more than pro-segregation propaganda from Negroes. Perhaps it's the fact that it's "Yankee dough" that makes the gift suspect. Or do the regents regard this as another example of "damn Yankee" meddling?

What further complicates the refusal is the double-talk of the regents in explaining their rejection. They admitted they approved the pro-segregation theme of the book, yet insisted "we do not approve of the book." This is certainly a good laugh on Georgia.

Schumacher

SCHENECTADY BRANCH ENTERTAINS—*Schenectady, N. Y., branch entertains NAACP fund raiser Rufus Smith and Mrs. Constance Motley, NAACP assistant counsel.*

Along the N.A.A.C.P. Battlefront

CONGRESSIONAL

Senate Rule Hearings: Hearings on the resolution introduced by Senators Wayne Morse and Hubert Humphrey to provide for limitation of debate by a simple majority vote began on October 1.

The decision to hold open hearings on the proposed change of the Senate rules came last May after the NAACP, in conference with 30 other national organizations, had urged Senate leaders to take such action. Under present Senate rules requiring the vote of 64 senators, or a constitutional two-thirds, it has been impossible to stop a filibuster. As a result, it has been impossible to pass any civil-rights legislation.

At the NAACP-initiated conference last May in Washington, Walter White headed a delegation which conferred with Senators Ernest W. McFarland, a majority leader, and Kenneth Wherry, minority leader. Senator Wherry, a member of the rules committee, obtained unanimous consent of his committee to hold open hearings on change of Senate rules. No date was set at that time.

In addition to considering the resolution introduced jointly by Senators Morse and Humphrey, the committee also considered the resolution jointly introduced by Senators Lehman, Murray, Magnuson, Neely, Douglas, Humphrey, Green, Benton, Pastore, McMahon and Kilgore.

This resoluion permits the shutting off of a filibuster by majority vote or by a two-thirds vote. The two-thirds vote would be required if the filibuster is to be shut off one day after senators request this action by petition. The majority vote would apply fourteen days after the petition is filed. The petition would require sixteen signatures in either case.

JUDICIAL

Court Asked to Reject Jim-Crow Plea: The U. S. Supreme Court has been asked by the NAACP to deny motion filed by the school officials of Clarendon county, South Carolina, seeking to prevent a review by the high court of a special federal three-judge court decision upholding segregation in public elementary and secondary schools in that county.

The Association brief challenges the contention of the South Carolinians and asks the Supreme Court to deny these motions to dismiss the appeal and to affirm the lower court's decision.

Citing the decisions in the Sweatt and McLaurin cases involving the

NEW ENGLAND DELEGATION *to the 42nd annual convention of the NAACP held in Atlanta, Ga., June 26-July 1. In the front row, center, fourth from left, is George Gordon of Springfield, Mass., president of the New England regional conference of NAACP branches.* BOTTOM: *Seven-year-old Patricia Paterson of the Dinwiddie, Va., NAACP youth council was the youngest registered delegate to the 42nd annual NAACP convention.*

University of Texas and the University of Oklahoma, respectively, the NAACP brief asks for "a clear-cut decision" in the Clarendon county case in order to "remove all doubts in the field of public education."

University of Florida: Attorneys for the Association asked the U. S. Supreme Court in September to instruct the Florida Supreme Court to issue an order to the University of Florida to admit five young Negro men whose applications to the professional and graduate colleges of the university have been denied.

The NAACP petition for review of the case by the high court followed refusal of the Florida Supreme Court to order the university officials to admit the Negro applicants for courses in law, pharmacy, graduate agriculture, and chemical engineering. The Florida court twice refused to issue the order on the ground that the university officials had passed a resolution contemplating the establishment of these courses at the Florida A. and M. College for Ngeroes.

The refusal of the Florida court to issue the order, the NAACP petition maintains, is contrary to Supreme Court decisions.

Cicero, Illinois, Case: Cicero officials have been given until October 11 to submit their answer to the contempt charges filed on August 22 by six attorneys for the Association.

It was noted by observers that the requested date of October 11 extends the contempt procedings a few days beyond the expected report of the Cook county grand jury which continued its investigation through the month of September.

Hearings on the $200,000 damage suit filed by the NAACP on behalf of the Harvey Clarks continued simultaneously in the federal court. Association lawyers are seeking to prove Cicero officials guilty of contempt of Judge Barnes' injunction and restraining order of June 26 because they "failed and refused" to protect the right of the Clarks to move into and live peacefuly in their apartment. The petition charges that the town officials "aided or abetted a mob" in the destruction of the furnishings, furniture, household goods, and other personal belongings of the Clarks during the rioting of July 11, 12, and 13. The Negro family, it is contended, was thereby denied equal protection of the laws as guaranteed them by the 14th Amendment of the Constitution of the United States.

SEGREGATIVE

Kansas City Swimming Pools: The city and park officials of Kansas City, Missouri, relying upon the ancient doctrine of "separate-but-equal," have asked the U. S. district court to reject an NAACP petition to ban segregation in the use of the city's publicly owned swimming pools.

In an answer filed on August 29, the city admits that it excluded a party of two Negro women and a Negro man from the Swope Park swimming pool on June 20 solely because of their race, and acknowledges that such exclusion is the established policy of the Board of Park Commissioners.

Ransom

GIFT BRINGS SMILES—*Roy Wilkins (left), NAACP administrator, and David Dubinsky, president of the International Ladies Garment Workers Union (AFL), smiles happily as Mr. Wilkins accepts a check for $2,500, a gift to the Association from the union.*

Attorneys for the city contend in their answer to the complaint that the "swimming pool facilities furnished for negroes [Sic.], exclusive of size and capacity, are equal to those furnished white persons in said attractive suroundings, appointments, equipment, sanitation, maintenance and services, with the distinct advantages of easy accessibility and free admission."

In defense of this jim crow policy, the answer cites "a custom long established in the local community of separate institutions, services and facilities for white persons and negroes, including hospitals, schools, churches, Y.M.C.A. and Y.W.C.A." Moreover, the answer asserts, "the policy of operating separate swimming pools for the two races is re-inforced by a recognized natural aversion to physical intimacy inherent in the use of swimming pools by members of races that do no mingle socially."

The city authorities express the opinion in the answer that segregation is necessary "for the protection and welfare of both races and in the interests of public safety to prevent racial conflicts, riots and violence."

The NAACP petition, filed in the U. S. district court on August 9 on behalf of Mrs. Esther Wiliams, Mrs. Lena R. Smith and Joseph N. Moore, all of Kansas City, and other persons "similarly situated and affected," asks the court to enjoin the city, the park commissioners and their employes from enforcing the segregation rule, and for a judgment declaring the regulation in violation of the Constitution of the United States and a denial to Negroes of the equal protection of the laws and due process of law guaranteed by the Fourteenth Amendment.

The plaintiffs further ask the court for costs, for compensatory damages of $5,000 each and for punitive damages of $12,500 each. In answer, the city authorities deny that the three plaintiffs suffered any damages.

DID YOU KNOW —

That Napoleon Bonaparte (1769-1821) restored slavery in Guadeloupe and in Martinique in 1802?

There had been temporary abolition in the French colonies in 1794. Napoleon seems to have been a white supremacist. He treated both General Alexandre Dumas, father of the novelist, and Toussaint-Louverture very shabbily. He told chief of brigade Vincent that he would not leave "an epaulette on the shoulders of a single Negro in the colony" [Haiti]. And he once declared to Thibeaudeau: "I am for the whites because I am white."

★ ★ ★

That there has been a reconciliation of African and Christian beliefs in certain New World cults?

This merger happens only in Catholic countries. In Cuba it is the *Santería;* in Haiti, *Vodou;* and in Brazil, *Candomblé.*

What the Branches Are Doing

California: The WEST COAST REGIONAL NEWS reports completion of their regional reorganization. They have established five area conferences, with which every branch is affiliated: northwest, northern California, central area, southern California, and southwest.

Connecticut: The ANSONIA branch reports a successful fight against the discriminatory policies of the local YMCA. The discriminatory practices of the Y came to light when Vincent Drake, a local Negro athlete of the Ansonia high school, tried to enter the Y with some of his friends. A Y official told Drake that he couldn't come in because Negroes were not allowed in the organization, and that "these were orders of the board of directors of the YMCA." The civil rights committee of the branch and other local organizations immediately took up the incident. The Y board finally wrote a letter of apology to Drake and enunciated a nondiscrimination policy for the Ansonia YMCA.

Florida: The Florida STATE CONFERENCE of the NAACP has bitterly denounced the action of the Florida State Board of Control in cutting off out-of-state scholarship aid to Negro freshmen in law, engineering, and pharmacy; and in ordering that jim-crow graduate schools in these fields be established at Florida A. & M. college by September.

Hesselbein

MRS. BURRELL JOHNSON, *membership secretary of the Johnstown, Pa., NAACP branch for the past five years. During the* 1951 *spring campaign she enrolled* 140 *members with fees totaling* $442.50.

The protest points out two grave injustices in the ruling. One is the impossibility of opening a law school at Florida A. & M. that will equal the 50-year-old law school at the University

of Florida. The other is the cutting off of out-of-state scholarship aid to Negro freshmen in these three professional fields. This action is interpreted as an effort to force Negroes to attend makeshift, unaccredited, and inferior graduate schools at Florida A. & M. "or else."

Minnesota: The MINNEAPOLIS branch reports a successful membership drive during the month of August, with Mrs. Louis Johnson as chairman. The drive ended with a gala dance to which an NAACP membership drive receipt was the only admission. The branch participated again this year in the human relations booth sponsored by the governor's interracial commission. This is now an established feature of the fair.

Tennessee: E. L. Watson, vice-president of the state conference, was guest speaker at the regular monthly meeting of the JOHNSON CITY branch. Harvey Allen, also a member of the state conference, addressed the same meeting on the objectives of the Association and urged those present to help build a fighting branch.

NEW PRESIDENT—*William Underwood, chairman of the executive committee of the Vancouver, Washington, branch is the newly elected president of the Northwest Area Conference.*

DID YOU KNOW —

That the first racially mixed jury in the United States was impanelled to try Jefferson Davis, the president of the Confederacy?

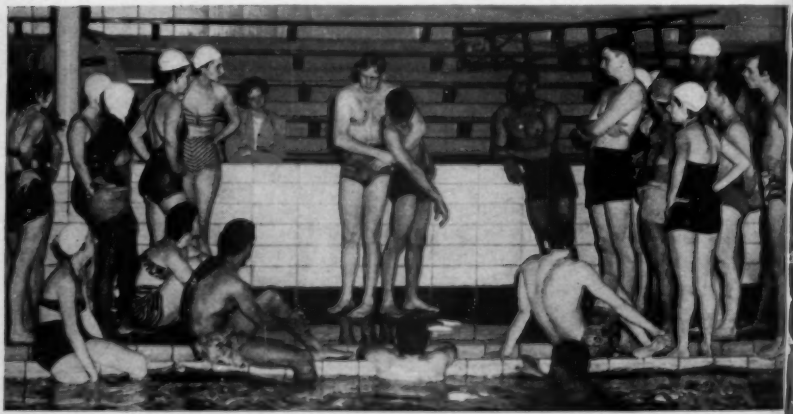
★ ★ ★

That Henry Evans organized the first Methodist church in Fayetteville, North Carolina?

★ ★ ★

That Thomas Carlyle once told an American visitor that he (the visitor) would "never see the whites and the blacks in the South dwelling together as equals in peace?"

PREPARED TO SERVE THEIR COUNTRY—*These fourteen seniors of the graduating class of Central State College, Wilberforce, Ohio, received commissions as second lieutenants in the Reserve Army at commencement exercises.*



SECOND ANNUAL *water-safety instruction course at Central State College, with students from Antioch and Central State.*

College and School News

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ATLANTIC CITY, N. J.

President James Colston of KNOXVILLE COLLEGE announces improvement in the facilities at his college, including renovation of the dormitories, re-equipment of the science department, installation of a new heating system, and redecoration of the music department and library.

■

MORGAN STATE COLLEGE was host to the sixteenth annual Pastors' School of Practical Methods August 13-18. The school was headed by Dr. Edgar Love, director of the Negro bureau of home missions of the Methodist church, with Rev. Howard Cornish, director of the Morgan Christian Center, as dean.

Major John C. Harlan, former ROTC instructor at Morgan, who had been reported missing in action in Korea is alive and a prisoner of war.

In July Morgan conducted a three-week science workshop, under the direction of Dr. Thomas Fraser, centered around the resources of the Chesapeake Bay area.

■

Dr. Henry Lawrence McCrorey, who served with distinction as president of JOHNSON C. SMITH UNIVERSITY for 40 years, died at the age of 88 after a brief illness. Born in Fairfield county, S. C., on March 2, 1863, Dr. McCrorey received his early education at the Williard Richardson school, Winnsboro, S. C. In 1886 he entered Biddle (now Johnson C. Smith) university and was

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graduated from the high-school department and college, earning the A. B. degree in 1892. In 1895 he earned the degree of S.T.B. from the school of theology at Biddle, and did further study at the University of Chicago.

Following graduation, Dr. McCrorey became a member of the Biddle faculty, then principal of the high-school department, later dean of the theological school, and finally president in 1907. He retired in 1947 and became president emeritus.

Dr. McCrorey was twice married, first to Karie Novella Hughes, who died in 1911; and then to Mary Jackson, who died when the McCrorey campus home was destroyed by fire in 1944. Three children survive from the first marriage.

■

Eight Negro physicians hold clinicial fellowships of the AMERICAN CANCER SOCIETY, according to Dr. Charles S. Cameron, medical and scientific director of the American Cancer Society. Two of the physicians are studying at Jefferson Medical college, Philadelphia; two at Memorial Cancer Center, New York City; two at Columbia university; and one each at the University of Virginia Hospital in Richmond, Va., and the University of Pennsylvania Hospital.

■

ALBANY STATE COLLEGE reports 84 graduates from its summer school on August 17. Most of the graduates are in-service teachers.

■

Dr. T. Thomas Fletcher, director of the ECOLE MEDHANDE-ALEM, Ad-

dis Ababa, Ethiopia, served as a guest lecturer at the University of Calcutta, India, during August and September. He lectured on American and English literature, with special emphasis on contemporary writers.

■

Ninth annual training conference of the General Baptist Convention of North Carolina was held at SHAW UNIVERSITY June 25-29, with the Rev. I. Logan Kearse of Stamford, Conn., as the guest speaker.

■

The Race Relations Institute of the Congregational Race Relations Agency and FISK UNIVERSITY held five workshops in July tackling community problems in human relations. The two-week session was addressed by experts in various fields, including inter-group relations, labor and management, education, politics, etc.

■

TUSKEGEE INSTITUTE has made grants-in-aid to five of its promising graduates with funds made available through the James Foundation. The grants total $5,000 and are payable in two installments, on September 1, 1951 and January 1, 1952. These grants went to Nell Jackson, '51, physical education major, who will go to Wellesley college; Evelyn Lawler, '51, physical education major, who will attend Michigan State College; Susie Haire, '51, home economics major, who will do graduate work at Tuskegee; Hazel McCarter, '50, education major, who will study at New York university; and Lolo Patterson, '51, chemistry major, who

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will continue her researches at the Carver Foundation.

■

Commencement exercises of the WEST KENTUCKY VOCATIONAL TRAINING SCHOOL were held in July, with Rev. Blair Hunt of Memphis, Tenn., as the principal speaker. There were 78 graduates.

■

EMORY UNIVERSITY, Ga., reports the following graduate research theses dealing with various aspects of the Negro: "An Analysis of the Treatment of Negro News in the *Atlanta Journal* and the *Atlanta Constitution* from 1900 to 1951"; "Negro Voting in Georgia"; "Cultural Reactions to Frustration in Southern Children as Measured by the Rozenweig Picture-Frustration Study"; and "A Study of the Attitude of Negro College Students Toward Members of their Race who Have 'Passed' as White."

■

Mrs. J. B. Joshua of Vancouver, Washington, is the winner of one of the $150 family-life education scholarships offered each year by the Washington state PTA. Prior to 1950 no Negroes lived in the Vancouver community, and this makes Mrs. Joshua's award all the more significant.

■

Mrs. Allie Miller Holley, instructor in homemaking at the HOWARD HIGH SCHOOL, Wilmington, Delaware, has been granted Delaware's initial two-year leave of absence to serve as a visiting professor in home management at the Maharaja Sayaji Rao university, Baroda, India.

Forty-eighth annual session of the AMERICAN TEACHERS ASSOCIATION was held at Hampton Institute July 29-31. "Education for the Changing Scene" was theme of the three-day session.

■

Because of the spiraling cost of education, HOWARD UNIVERSITY has found it necessary to increase its tuition fees, amounting to $14 a quarter for the majority of the schools and colleges. Schools affected by this increase are the graduate school, school of social work, college of liberal arts, school of engineering and architecture, college of pharmacy, and the school of law.

Howard's two new women's dormitories, Wheatley and Baldwin halls, constructed and furnished at a cost of $1,790,000, were ready for occupancy this fall. The two new buildings complete a quadrangle with Frazier, Crandall, and Truth halls, to be called the Harriet Tubman Court.

Establishment of a new church organization aimed to mobilize "a socially constructive form of Christianity" directly related to current social, political, and economic institutions and problems was launched at a special conference at Howard September 14-15 under the auspices of the Christian Action Provisional Committee and Dr. Reinhold Niebuhr of the Union Theological Seminary, New York City.

Forty-four scholarships totaling $17,825 have been awarded to students throughout the country to enable them to attend Howard, according to an announcement by Dr. William Stuart Nelson, dean.

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CENTRAL STATE COLLEGE was host in August to the 102nd annual communication of the Most Worshipful Prince Hall Grand Lodge F & AM of the state of Ohio.

Degrees were awarded eighteen seniors at summer commencement exercises of the college, with Dr. R. O'Hara Lanier, president of Texas Southern university, as the principal speaker.

■

The AMERICAN FOUNDATION FOR THE BLIND has awarded scholarships to Geneva Harrison, Miami, Fla.; Emerald McKenzie, Brooklyn, N. Y.; and Howlett Smith, Phoenix, Arizona; who will pursue work leading towards college degrees.

■

Nineteen full-tuition scholarships, twenty half-tuition scholarships, and two quarter-tuition scholarships have been awarded by MOREHOUSE COLLEGE to graduates of reputable high schools of the country. These awards, representing eight states, were granted on the basis of the academic standing of the students in their respective high schools.

Murray Branch, on the faculty of the school of religion, has been awarded a $4,200 fellowship by the Fund for the Advancement of Education for study toward his doctorate at the Hebrew Union-Jewish Institute of Religion, Cincinnati, Ohio.

Morehouse president Dr. Benjamin Mays represented the National Baptist Convention at the central committee meeting of the World Council of Churches at Rolle, Switzerland, in August.

Dr. Alma T. Watkins, head of the department of romance languages at TENNESSEE STATE COLLEGE, participated in the fifth international congress of the International Institute in Spanish and Spanish-American Literature held at the University of New Mexico, Albuquerque, N. M., August 29-31.

Nathaniel Crippens, associate professor of education, has been granted a $3,000 fellowship by the General Education Board for a year's graduate study at the University of Chicago.

■

Willis Laurence James, professor of music at SPELMAN COLLEGE and director of the college glee club, participated in the Tanglewood Music Festival in Massachusetts August 25-September 3, giving three lectures on Afro-American folk music while serving as a consultant on Negro folk music.

■

According to director John Whittaker of the ATLANTA UNIVERSITY summer school, there were 1,801 students enrolled in the summer session, which opened June 11 and closed August 10. Of this number 1,290 were in the graduate school and 512 enrolled in the college courses. Seventy-four advanced degrees were awarded on August 9 at the sixth annual summer convocation.

■

Seventy-one students received regrees at the summer session convocation of WEST VIRGINIA STATE COLLEGE on August 24, with Corma Mowrey of Clarksburg, W. Va., delivering the commencement address.

Dr. Frederick Lehner, professor of French and German at WVSC, has received an advance copy of his German translation of the last four volumes of Roger Martin du Gard's *Les Thibaults*. Title of the German translation, published in Vienna, is *Sommer 1914 und Epilog*.

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The annual seminar in Latin American culture conducted by the department of romance languages was held in July, with Mrs. Jay Creasy and Genoveve Pulles of Santiago, Cuba, and Edward Hernandez of Mexico as speakers.

■

Dr. Alfred Farrell, associate professor of English, and Leon Davis, a school of journalism senior, represented LINCOLN UNIVERSITY (Mo.) at the fourth annual National Student Congress held at the University of Minnesota in August.

Fifty candidates received bachelor and professional degrees at the close of the Lincoln summer session on August 2, with Dr. LaFayette Harris, president of Philander Smith college, delivering the commencement address.

The NATIONAL SCHOLARSHIP SERVICE AND FUND FOR NEGRO STUDENTS announces award of the following scholarships: eight Edwin R. Embree supplementary awards ranging in value from $100 to $400; ten supplementary awards of from $200 to $400 each to girls at five eastern colleges; and the Jean Tennyson supplementary awards, ranging in value

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José Ferrer, Spanish instructor at DILLARD UNIVERSITY, has a year's leave to do advance study in Habana, Cuba, and Mexico. Mr. Ferrer is studying on a John Hay Whitney fellowship.

Robert Collins of New Orleans, a Dillard graduate, has been admitted to the full session of the Louisiana State university law school.

■

Rev. Marion Weeks, director of religious life at CLARK COLLEGE, is the author of *The Student Views Religion*, released in September by the Abington-Cokesbury Press of Nashville, Tenn.

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HONOR GRADUATES—*Members of the graduating class at Central State College, Wilberforce, Ohio, who received honors at Commencement. Front row, left to right: Barbara Byrd, Marion Wright, Bertha Roundtree, Alice Minor, Ann Trimble, and Betty Spriggs. Second row: Jacob Williams, Datis Norton, Chester Pryor, Dwight Pemberton, Calvin Michael, Rudolph Lee, and Kaner Butler. Dwight Pemberton and Ann Trimble graduated magna cum laude.*

DID YOU KNOW —

That the state of Tennessee once had a law which made it illegal for common carriers and their agents to discriminate on the basis of race, color, or previous condition of servitude?

The law was enacted by the Tennessee general assembly on March 12, 1868 (*Acts*, 36th Tennessee General Assembly, 1st Session, 1867-68, pp. 84-85), two months after a prominent Negro politician, Edward Shaw, had been ousted from a smoking car on the Memphis and Ohio Railroad. The law was repealed, however, on November 27, 1869, when the Conservative party came into power.

Book Reviews

SCOTTSBORO STORY

***They Shall Be Free.* By Dr. Allan K. Chalmers. New York: Doubleday & Co., Inc., 1951 255pp. $3.00.**

Those who want to understand the Scottsboro case in its raw injustice, hopes and betrayals, can find the story in *They Shall Be Free*. It was in December 1935 that the Scottsboro Defense Committee was formed, and it was with this committee that Dr. Allan K. Chalmers officially entered the case to devote his efforts to freeing the boys. For they were not guilty of any crime, except that they were black.

Dr. Chalmers begins his recital with profiles of the nine boys, giving their psychological, social, and economic background, which shows that they were neither better nor worse "than thousands of their contemporaries, in the South." Then he recites the chief facts in the case to explain how it was the International Labor Defense, "an outspoken subsidiary of the Communist Party," maneuvered itself into becoming defenders of the boys. Dr. Chalmers believes that the ILD saved the boys' lives, although it could not free them. Actually, the Communists put the cause of the party above the interests of the boys. To them the case was a windfall, and they made every effective propaganda use of it. They collected thousands of dollars, most of which went into the coffers of the party; and they cynically produced "Scottsboro mothers'" with the fecundity of guinea pigs.

Dr. Chalmers does not blame the boys for putting their fate in the hands of the ILD. He thinks he would perhaps have done the same thing under the circumstances. "The respectable organizations had a reputation of moving slowly. The Communists, on the other hand, were known to move quickly. For the boys it was a matter of life or death. They wanted to live and their choice of a defense was clear."

It was because Communist tactics were alienating friends of the boys and jeopardizing their chances for freedom that the Scottsboro Defense Committee was formed. Dr. Chalmers, perhaps more than anyone else, is to be credited with the success of this committee in its fight to free the boys. What this committee had to do was to win over influential Alabamians to its side. "I think it was largely at my own insistence," explains the author, "that we decided to adopt the policy of getting the 'good' people of Alabama to join our ranks—to get them to feel that our case was their case." And much of the book is a recital of how this was done.

With the freeing of Andy Wright on June 9, 1950, the last of the Scottsboro boys walked to freedom and Dr. Chalmers and his committee could look back upon a job well done. Dr. Chalmers writes as a "repairer of the ways," without bitterness, and with Christian charity for all.

"EMERALD ISLE"

***An Introduction To Haiti.* Selections and Commentaries by Mercer Cook. Washington: Department of Cultural Affairs Pan American Union, 1951. VII+150pp. Illustrated. $1.00.**

Nothing is more desirable than adequate interpretation of Haiti to Americans. Peering at Haiti and then writing books on the country has been the favorite sport of American tourist-journalists, but comparatively few of their reports have any value. Many of them are entertaining but they are usually biased and prejudiced; and the Haitian verdict upon them has been fairly uniform— they are terrible. It is, therefore, most fortunate that Dr. Mercer Cook has compiled this volume of excellent selections from the writings of the twelve Haitian authors best qualified to interpret their country to Americans.

Dr. Cook has divided his booklet into nine parts. Beginning with a description of the country by Anténor Firmin, his authors trace the course of the Haitian revolution, describe Haitian life, explain Haitian religion and Vodun, report on folklore and folk music, discuss Haitian education and the art renaissance, and conclude with a survey of Haitian literature and profiles of her great patriots.

Dr. Cook's method is to link the pieces by editor commentary, giving the reader the essential background and continuity. This gives the booklet both the virtues and defects of any anthology in that it furnishes only driblets from the whole. Haitians have a vast body of creditable, often brilliant, writing in history, politics, biography, religion, folklore, ethnology, education, linguistics, poetry, etc., which is hardly known at all in this country except to a few specialists. But until some of these books are made available in English translation, Dr. Cook's informative booklet will have to serve as deputy.

The interested reader will find most of the best Haitian titles listed in the author's "Selected Bibliography." And the best way to get to know the real Haiti, from the *gran-nèg* to the *nègmon*, is to read what the Haitians have to say about themselves.

Dr. Cook is to be congratulated for doing for American friends of Haiti in *An Introduction to Haiti* what he did seven years ago in his *The Haitian-American Anthology* for Haitian friends of America.

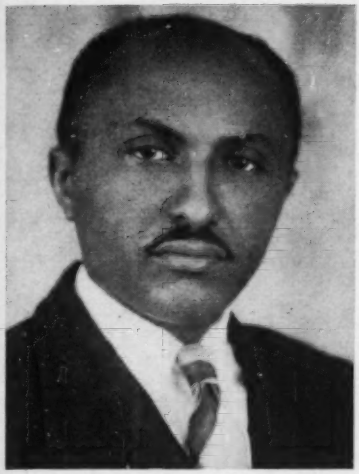
PREJUDICE IN BRAZIL

***A Maldicao de Canaan.* By Romeu Crusoé. Rio de Janeiro, Brazil: Irmaos Di Giorgio & Cia., 1951. 231pp.**

The American reader of this novel on the subject of race prejudice, which is hailed by an important Brazilian journalist as the first significant Brazilian contribution to the subject, will feel that it is decidedly more subdued in tone than similar novels depicting the North American scene. The atmosphere of tension that suffuses such a book as *Black Boy*, the fear of physical violence, the overwhelming anxiety that dominates the protagonist's existence, have no counterpart in this study of the life of a Negro in a northeastern state of Brazil.

It is true that from childhood Ricardo is unable to forget his dark skin and curley hair and that perhaps half the book is devoted to his reflections on the injustice of discrimination and his desire for revenge upon the people who humiliate him, but the whole picture of his relation to society is vastly different from what it would be if he lived in Mississippi or Tennessee.

If his first experience with prejudice comes when he is not assigned the leading role in a school play, it is, at least, a tempered experience, for he is not omitted from the cast; in fact he attends the same school as white children and is treated much the same way



ROMEU CRUSOE

Author of *The Curse of Canaan*

as they are. When he is older he falls in love with a wealthy white girl, and although she rejects the poor black youth, he has enough courage to ask her twice to marry him. White men refuse to employ him because of his color, but a white girl finds him a job in which he is able to save enough money to set up his own business. He is barred once from a plush restaurant, but he lives in a *pension* on good terms with the other boarders and is treated with maternal affection by the proprietress. His friends are all white or at least lighter than he is and his three mistresses are white.

After reading this novel no one will deny that prejudice exists in Brazil. It will not be denied by anyone who has been in that magnificent country and has noticed how disproportionately small is the number of Negroes in important positions in society. The prejudice that exists there, however, is not of the vertical type that prevails in the United States, that cuts sharply down through income brackets to separate Negroes from whites at all levels of fortune. It is rather the kind of prejudice described by the great modern novelist, Lima Barreto, in his *Memories of Isaiah Caminha* or *Clara dos Anjos*, the prejudice that is keenest among the wealthy burgesses and unknown to the intellectuals and the poor.

It is a prejudice conditioned to a large extent by the fact that the Negro is but sixty years removed from servitude, that the Negro is poor, and that he is illiterate, And it is the kind of prejudice that can be vanquished by the superior individual, as Barreto perhaps unwittingly shows in his portrait of Isaiah Caminha, the highly successful journalist, or as is demonstrated by the tradition of great Negro and mulatto statesmen. Lima Barreto himself, though a Negro whose color complex caused a serious maladjustment to the predominantly white society in which he moved, is now considered the greatest novelist of this century. Machado de Assis overcame the triple handicap of epilepsy, humble birth, and a very dark skin to rise to the highest ranks of the civil service and to win recognition as the greatest Brazilian novelist.

The Curse of Canaan suggests many interesting aspects of Brazilian life which involve prejudice among the Negroes themselves and which the author's unsteady technique has prevented him from developing sufficiently. One incident, for example, concerns two very dark Negro women who employ only white servants and who entertain only white guests; it is a rare kind of racial snobbishness that should surely be worth more than a paragraph. Much more important, however, is the problem of the hero's relation to other Negroes. The only other person of his color in whom he takes any interest is his mother, an overworked laundress who pays

Ricardo's way through school to a modest culture that causes him to feel aloof from other Negroes. Otherwise he rejects the prevalent African sub-religion, *macumba* or *candomblé*, with its intoxicating drum rhythms, dancing and belief in spirits, as he rejects social gatherings of Negroes, for he sees them and their fascinating African culture not through the eyes of a Negro but through those of middle class white society. Ricardo is an egotist whose inferiority complex makes him resent his uncertain social status and yet prevents him from realizing that there are others who share his problem and whom he should be able to help because of his superior intelligence and education.

The whole treatment of Ricardo's character raises the question of whether a novel which is admittedly a propaganda effort should merely call attention to an evil or whether it should not also offer some means of correcting it. Perhaps in his next novel Romeu Crusoé will study the Negro organizations now existing in different parts of Brazil which, formed under the influence of American societies like the NAACP, have as their objective the raising of the cultural and economic level of the Negro.

RAYMOND SAYERS

RAYMOND SAYERS *is lecturer in Brazilian literature at Columbia University, New York City.*

***Les Palmiers (Palm Trees).* Par Virginia Simmons Nyabongo. La Habana, 1951. 60 pp.**

Since we have not had the opportunity of reading any of Mrs. Nyabongo's English verse, we know nothing about her talent as a poet in her native English. Her French verse, however, proves very definitely that she is no poet. It is hard to be unmusical in French, even in good French prose, but our author spawns a strange hybrid of anglicized French that is really neither poetry nor prose. Her "poetry" reads for all the world like *exercices de langage et de composition française. Adieu la poésie! Nous nous allongerons un bon dîner.*

DID YOU KNOW —

That Negro Catholics outnumber Negro Protestants in the New World? Of the estimated 42 million Negroes and Negroids in the New World from Alaska to Tierra del Fuego only about 18 million live in Protestant countries and are nominally Protestant.

★ ★ ★

That the French writer André Gide once remarked: "The less intelligent the white man is, the more stupid the black man seems to him"? (*Le Voyage au Congo*, p. 21.)

★ ★ ★

That John Chavis (1763-) of Raleigh, North Carolina, maintained a school for whites for nearly thirty years?

PHILIP HAGGARD *of Newark, N. J., who was selected by the U. S. State Department, through the Federal Security Agency, to be one of the American teachers to exchange positions with an English teacher for one year. Mr. Haggard is now teaching at Hunslet-Carr C. P. school in Leeds, England.*

HODDING CARTER

(Continued from page 528)

tised, is largely a synthetic product which does not bear examination. What Mr. Carter argues for, and he sometimes does it rather plausibly, is maintenance of "white superiority." He can envisage no democracy in the South which accepts Negroes as human beings and equals. He does not "believe profoundly in the brotherhood of man." He is one of Miss Lillian Smith's killers of the dream of human freedom and human dignity.

BIOGRAPHY OF A SURGEON

(Continued from page 506)

which came from all parts of the world, did but in a measure express the esteem in which he was held. The surgical world was truly stunned, for it had lost one of its key figures.

(Appreciation is hereby gratefully acknowledged to Dr. W. Montague Cobb, and to the Journal of the National Medical Association, for permission to make free use of Dr. Cobb's excellent article on Dr. Drew in the July, 1950, issue of that journal).

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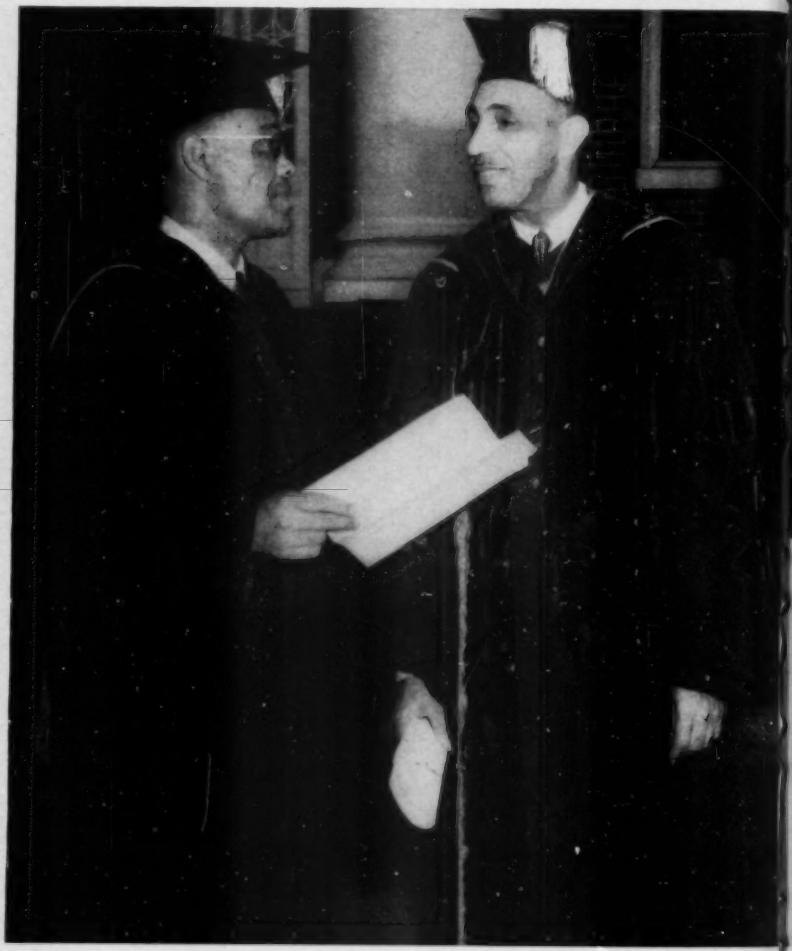

PRESIDENT AND GUEST SPEAKER—*Rufus E. Clement (left), president of Atlanta University, is seen with President Felton G. Clark of Southern University following the 82nd commencement exercises at the university on June 4.*

VICTORY FOLLOW-UP—*Horace Wilson (right), one of the four defendants acquitted in the famed Trenton Six case, looks on as Odell Clark (left), assistant manager, and Louis Simon, manager, of the Laundry Workers' Joint Board, Amalgamated Clothing Workers of America (CIO), presents a check for $1,000 to Arthur B. Spingarn, president of the NAACP. The check was contributed to the NAACP Legal Defense and Educational Fund, Inc., for legal work involved in the Trenton case. NAACP attorneys defended Wilson and John McKenzie, who was also acquitted.*

DID YOU KNOW —

That the revolution of November 1837 in Baía, Brazil, known as "the *Sabinada*," was headed by the mulatto doctor Francisco Sabino de Rocha Vieira?

Luiz Vianna Filho writes (*The Negro in Baía*, p. 111): "The leader of the Baían Republic of 1837, Sabino Vieira, was a mulatto. Others of Negro extraction among his companions, to mention a few, were Francisco Xavier Bigode, Nicolau Talentino, Luiz Gonzaga Pau Brasil, and Santa Eufrásia."

LEGAL DIRECTORY

The following directory of some of the many lawyers known to us is carried in response to numerous inquiries from readers desiring to contact attorney outside their home towns. The Crisis maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizen rights.

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LETTER TO THE EDITOR

LAWYER MALIGNED

To the Editor of *The Crisis:*

I have today seen in the June-July issue of *The Crisis* an article by James Peck which purports to relate an occasion when I attended a meeting of stockholders of the Greyhound Bus Company in Wilmington.

The article maligns me by wholly false innuendo to the effect that I conducted Peck to an eating place here and had lunch with him in a jim-crow caste situation.

It happened that on the day of the meeting I had been invited to have lunch in a small mid-town restaurant with a group interested in making plans and raising money to combat the then-pending Mundt-Nixon bill. I took Peck along. The group was composed of Negroes and whites. Because speeches and discussions were planned, they had reserved the only private dining room in the restaurant. There was neither the fact nor the implication of jim-crow.

To imply, as the article does, that I, who detest and oppose color segregation, would suggest, for myself or anyone else, eating under jim-crow conditions is simply to indulge in an unmitigated lie. It is local tradition (which I despise and continually struggle against) which makes integration the exception rather than the rule here [Wilmington]; and it is untrue to say, as Peck's article does, that "Delaware law bars interracial restaurants."

LOUIS L. REDDING

Wilmington, Delaware
July 23, 1951

JOIN THE NAACP

STATEMENT OF THE OWNERSHIP, MANAGEMENT, AND CIRCULATION REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946

(Title 39, United States Code, Section 233) Of The Crisis, published monthly October to May inclusive; bi-monthly June-July and August-September at New York, N. Y., for Oct 1, 1951.

1. The names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The Crisis Publishing Company, Inc., 20 West 40th Street, New York 18; Editor, James W. Ivy, 20 West 40th Street, New York 18; Managing editor, James W. Ivy, 20 West 40th Street, New York 18; Business manager, Roy Wilkins, 20 West 40th Street, New York 18.

2. The owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual member, must be given.)

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5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: (This information is required from daily, weekly, semi-weekly, and triweekly newspapers only.)

James W. Ivy

Sworn to and subscribed before me this 7th day of September, 1951.

(SEAL)

Morris Berk

(My commission expires February 7, 1952)

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